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NOTES OF THE WEEK.

THE fiftieth anniversary of the liberation of the serfs was celebrated in Russia last Saturday. The royal family took part with the peasantry in the national rejoicings, and the fifty-one peasant members of the Duma dedicated a memorial to the Tsar Liberator Alexander II. The significance of the act of liberation is revealed in the fact that out of a population of 61,000,000 no less than 23,000,000 were the serfs of private nobles. But the very magnitude of the task meant inevitably some frustration of the high hopes with which the era of liberty was inaugurated. The character of the enslaved changes very slowly with the gift of personal freedom, while the conditions of land tenure and their economic dependence have arrested the growth of a spirit of self-reliance among the peasants. But a new Land Act, which was passed last year, and the political awakening of the Russian people—at present, it must be confessed, rather fitful and uncertain—have in them the promise of better things, and give the friends of liberty some ground, if not for enthusiastic rejoicings, at least for chastened hopes in the future.

THE threatened proceedings against Pastor Jatho, of Cologne, to which we referred in some detail last week, continue to arouse widespread interest in Germany, but there are no fresh developments to report. At a meeting held at Essex Hall, on Wednesday, under the auspices of the Unitarian Association, a resolution was passed, conveying the deep sympathy of those present to Pastor Jatho and his congregation in their struggle for freedom of conscience.

THE death of Signor Fogazzaro, which took place at Vicenza last Tuesday,

removes a literary figure of European fame, who seemed likely for a brief moment to become one of the heroes and leaders of revolt. "The Saint," his best known book, was a religious manifesto more than a work of art, and it had the distinction of being placed on the Index. It became the centre of a fierce theological battle, and the test of the author's filial obedience to the church. It is said that Fogazzaro wanted to talk about it privately to the Pope, but an interview was denied him; and in the end he made a formal submission, acknowledging his error against discipline, without recanting his opinions.

THE truth is that Fogazzaro was only in a qualified sense of the word a modernist at all, and was not prepared for the consistent application of the philosophical and critical principles upon which Modernism rests. He was a liberal of the old school, who had strayed almost by accident into the modernist camp, prepared for a good deal of doctrinal laxity and tolerance, and anti-clerical in his political sympathies, but without the confident zeal of the reformer. He may, perhaps, be compared to a broad churchman, who holds his heresies in strict subordination to his love for the national church, and at the moment of crisis follows his ancestral instincts of conformity and obedience. A character of this kind is often deeply sympathetic and humane, but it is not made for revolutions.

THE National Council of the Evangelical Free Churches has been in session at Portsmouth during the past week. On Tuesday Dr. Jowett vacated the presidential chair, and was succeeded by the Rev. Charles Brown. An illuminated address was presented to Dr. Jowett which expressed the deep regret and the sense of personal loss felt by the members of the Council at his approaching departure for America in the following terms:—"We cannot say farewell without feelings of the deepest sorrow and

regret. Your departure is an irreparable loss to the Free Churches and to the cause of evangelical religion in this country. It will certainly mean an impoverishment of the forces of the kingdom of God on these islands. While we are deeply conscious that we shall miss the inspiration of your presence, we most earnestly pray that you may carry into the newer world in augmented power the lofty influence which you have exerted here."

THE programme of the Portsmouth meetings has been crowded with multifarious interests, and leaves no distinct unity of impression upon the mind. The far-reaching system of compromise, upon which the Council was organised at the beginning, tends in the direction of safe middle opinions and the exclusion of strong thinking outside the traditional lines of evangelical theology. The one subject for which it shows some tentative enthusiasm is that of closer corporate unity among its constituent churches; but so far there appears to be little tendency for the idea to precipitate itself in action. We are inclined to welcome everything which will help to limit the desolating rivalry of the sects; but we do not wish to see the best elements in English Non-conformity binding themselves anew to the safe orthodoxies of its more conservative members. The comprehension of living sympathies is a wider and more spiritual thing than any dogmatic fundamentals can ever be, and it is on this basis alone that there can be a helpful union of churches, which differ widely in their historical memories and their traditional sentiments.

THE minister of the Longcross-street Baptist Church, Cardiff, the Rev. O. Bowen, and his deacons have received a writ of ejection from the trustees. Mr. Bowen has been a fearless champion of Liberal Christianity, and he has incurred the penalty of his heresies. The congregation has decided not to resist on account of the

ruinous legal expense and to stand by their minister. There will be a wholesale secession from the old building, and a Free Christian Church will be founded which will be entirely unsectarian. It is another triumph for the dead hand. It retains its property, but it cannot capture souls.

* * *

IN the difficult circumstances in which he is placed, Mr. Bowen has taken up an attitude of steadfast loyalty to conscience without any of the pose of the martyr. At the meeting of his congregation he spoke as follows:—

“Well, it has come to this: we must either subscribe to the letter of these doctrinal formulæ or quit these premises. The former we cannot do without committing intellectual suicide and toying with conscience. The latter may inconvenience us for a while, but we have no doubt of success far beyond what is possible if we remain in the present building. The obstacles to progress here are not only credal, but sectarian as well. We stand for what is known as Liberal Christianity. Liberal Christianity is on one side a revolt from obsolete dogmas and exclusive sectarianism. Hence it is impossible for it to flourish under their régime. It will only succeed when the separation from them is complete. It will of necessity stultify itself if it remains in alliance with them. Therefore, we think it is incumbent upon us to break down the credal and sectarian walls which surround us and escape into the open plains of intellectual and spiritual freedom, bounded only by obedience to the will of God. This is but one more fissure in a decaying ecclesiastical fabric which betokens sooner or later its entire collapse.”

* * *

THE question of the right of the dead hand to control the living issues of thought, and limit personal freedom of action, is raised by the very curious terms of Lord Swaythling's will. As a strict orthodox Jew he desired to penalise his daughters to the extent of three-fourths of their interest in his estate if they continue to support the movement known as “Liberal Judaism,” to which he was strongly opposed. It is also provided that his bequests to his children shall only take effect if they shall respectively at the time of his death be professing the Jewish religion, and not be married to a person not professing the Jewish religion. We suppose that provisions of this kind will not be held to be invalid by the courts, but we think they ought to be. It is distinctly injurious to the public good that large accumulations of capital should be used to fetter the freedom of the mind, and to give men a strong financial interest in suppressing every aspect of truth which conflicts with the opinions of a past generation.

CHICAGO AND THE KINGDOM OF HEAVEN.

“TWENTY years at Hull House” * is the most notable social document which has come to us from America. It is at the same time a book to instil new faith and hope in such as are anxiously concerned with social regeneration. With its multitudinous details told in a way that never aims at effect and never misses it, with its clear-sighted but most sympathetic view of the dwellers in that dim underworld where half the race suffers eclipse, it is a most valuable and encouraging record. Miss Addams sketches no vague Utopia. She tells us the plain tale of the way in which she and her colleagues plunged into the mud and mire of the Chicago of twenty years ago, determined to refuse all worship to “the god of things that are,” with his ritual of disease, degradation, destitution, and misery. A Herculean task it well might seem, and in literal mud and mire as well as figurative.

When the Crown Prince of Belgium was taken to visit Hull House he gazed at the deep filth of the then unpaved street. “There is not such a street,” he remarked, “no, not one, in all the territory of Belgium.” To John Burns, with the East End of London in his mind, where many of the conditions existing there had long since been declared illegal, things seemed bordering on the last damnation, and Stead raised a cry of horror in his pamphlet “If Christ came to Chicago.” A great immigrant population, Italians, Germans, Bohemians, Polish and Russian Jews, whose children in the second and third generations raised a still greater problem than they themselves, shockingly housed, carried on all sorts of dubious activities in crowded tenements. Greeks slaughtered sheep in basements, Italian women sorted rags collected from the city dumps in courts swarming with children, bakers baked bread in unspeakably filthy spaces under the pavement, and everywhere was the “trail of the white hearse.” Hull House threw itself into a crusade against this fundamental evil of congested housing, and was sometimes placed, at least temporarily, in strained relations with the neighbours it sought to save. Notwithstanding a measure of success Miss Addams sadly admits that “many evils constantly arise in Chicago from congested housing which wiser cities forestall and prevent.”

The Hull House Settlement was planted in Halstead-street; that is to say, in the centre of the poverty-stricken and alien-inhabited quarter of Chicago. It stands for no specific social theory, no political or religious propaganda, but is based simply on the solidarity of the human race:

* Twenty Years at Hull House: with Autobiographical Notes. By Jane Addams. New York: Macmillan, 10s. 6d.

“a philosophy,” says Miss Addams, “which will not waver when the race happens to be represented by a drunken woman or an idiot boy.” This is not to say that the Settlement held aloof from the crying labour problems that surrounded it, and Miss Addams confesses that she longed for the comfort of a definite social creed—a creed which should “afford an explanation of the social chaos and the logical steps towards its better ordering.” In the meantime, the region, in Mill's words, of “the immediately useful and practically attainable” was avowedly her sphere. The refusal of the Settlement to identify itself with any particular school of religious opinion created the usual distrust. What Miss Addams calls the existing confusion between religious teaching and advancing morality is illustrated by an incident told with her customary air of shrewd benevolence. The head of a New York Settlement had placed his resignation before his Board of Trustees consequently on their asking money from a man notorious for his unscrupulous business methods. The very day she received this information, the daughter of the business man in question called on Miss Addams. She had come to solicit suggestions for answering her father's charge that “Settlements were irreligious.” “You see,” she said, “he has been asked to give money to our Settlement and would like to do it if his conscience was only clear; he disapproves of Settlements because they give no religious instruction; he has always been a very devout man.”

Hull House itself was often bitterly pressed for money, and its residents cooked the meals, kept the books, and washed the windows without any sense of hardship if they could thereby save money for some ardently desired undertaking, and truly wonderful is the resulting sum total of these twenty years' never-flagging effort to implant hope, to diffuse principles of order, to awake the consciousness of personal power against the heavy odds of environment, to arouse a latent sense of beauty, to stand for elevation, to minister in all ways possible to the healthy craving for social intercourse. From the first it was understood that the Settlement was ready to perform the humblest neighbourhood services; whether it was washing the newborn babies, or preparing the dead for burial, or nursing the sick, or minding the children. In the early days it was a natural wonder that those should come to live in Halstead-street who could afford to live anywhere else; afterwards it came “to seem natural to all that the Settlement should be there.” All through her book we are conscious of the witness Miss Addams is bearing to the kindness and courtesy she received in this continuous living among the very poor. She remains convinced, in Canon Barnett's words, that the things which make men

alike are finer and better than the things that keep them apart, and that is surely a fine conviction to emerge from an eye-to-eye experience of many years in the deepest depths of Chicago. The problems of poverty with which Hull House grappled: sweating and the lives of the sweated, the labouring of children, the forlorn case of children left shut up while the mothers worked (of which Miss Addams gives harrowing details), the peculiar dangers of prematurely aged and "fallen" girls, the terrors of unemployment, the heart-rending pathos of neglected and forlorn old age, the municipal misgovernment and apathy, shaped the positive terms in which the Settlement, indefatigable and apparently never discouraged, expressed itself. One is conscious of a quiet sense of something achieved in the last pages of the book. *L'audace, encore de l'audace*, might be the Hull House motto, so truly has it been justified in its grappling with those brutal circumstances which appal many of us into a condition of despair. Miss Addams keeps through all her calm "lucidity of soul." She is always conscious of the inner ideals of the Settlement. Its residents may, as she says, move towards their ends "with hurried and ignoble gait," putting forth thorns in their eagerness to bear grapes, becoming thin and impoverished in spirit and temper, developing gradually a mistaken eagerness alternating with fatigue, which supersedes the great and gracious ways so much more congruous with worthy aims. She writes herself down unconsciously in her cheerful and courageous book an exemplar of such gracious ways. All who give themselves in heart to the mighty task of regenerating our "disinherited" industrial society must rejoice in this record of splendid work, and send across the sea hearty hopes for its continued and increasing success.

F. R.

LIFE, RELIGION & AFFAIRS.

CHRISTIANITY AN ETERNAL PROCESS.

RELIGION, to be a religion for man, must be perpetually affirming something and denying something. Like every form of truth, it means progress by antagonism—progress in feeling, progress in thought, progress in power and capacity. From the good and the true and the beautiful in each successive generation, it elicits the essential sweetness and strength, spiritualises them, and then incorporates them by assimilation in its own eternal contents. Though not strictly what we should call a philosophy, it naturally involves one and necessarily leads to one, and possesses a transcendental metaphysic peculiar to itself. Nothing can be more fixed and final than religion as to its inner meaning, and at the same time nothing can be more

fluctuating and changeable and evolutionary.

"Eternal process moving on
From state to state the spirit walks."

One chief charm of our faith is, that it keeps persistently creating new problems, which as soon as they are solved raise other and yet larger problems, and so on for ever. This could not be otherwise. Different times demand different manners and different thoughts. Each new age has its characteristic doubts and difficulties, enters on new conditions, kindles new aspirations and suggests new questions for settlement. Temporary trappings drop off from time to time, in order that the permanent may shine out more clearly. "About God we may learn only from God," taught Athenagoras. And so it is the divinity in fresh teachers, the Christ in man and Origen truly said that every lover of Christ should be not merely a Christian but a Christ himself—that reveals, as the periods pass, some novel and illuminating presentment of God.

The predominance of Christianity to-day shows, among other things, the survival of the fittest religion. Its competitors, Buddhism (a morality without a religion), and Brahmanism (or religion without a morality), and Mohammedanism (which is a religion for man alone and not for woman, and therefore non-human or præter-human) do not propagate themselves, simply because they embody no principle of growth. Christianity has always been, like life itself, infinitely adaptable. Its variability, its genius for absorbing the universal element out of all the old ethical systems and religions and philosophy, which it encountered on its aggressive career of conquest, its faculty for accommodation without any vital surrender and for compromise without capitulation to its enemies, its sympathy with the most opposite kinds of cults that yet contained an admixture of the eternal, and its charitable tolerance of any worship that could be reclaimed from Greece or Rome or Orientalism by being spiritualised and transformed—these exceptional aptitudes disarmed its foes, turned their weapons into instruments of assistance, and insured the ultimate victory. "The more it is repressed," wrote Lactantius, "the more it grows." What could resist a principle, a gospel that conquered by submission, and enlisted its very opponents on its own side? As the policy of the Roman Empire was to utilise the vanquished and recruit with them its armies, turning its victims into victors by making them share its prestige and glory, and thus abolishing the disgrace of defeat, so Christianity treated its foes. It baptized them anew with the spirit of its own militant Church, and arrayed them under its banner as soldiers of the Cross. Such an amicable enemy as our religion was, that fought by incessant submission and with such broad hospitality to all—"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be a *ny* virtue and if there be any praise, think on these things"—could not but prove at last perfectly irresistible. Christianity assured the Græco-Roman world and the Oriental

religions that the good they embraced was identical in essence with its own, only Christianity contained it in a purer and completer form. Competing and contemporary faiths, as Clement of Alexandria and others testified, simply sacrificed the adventitious and non-fundamental parts, the accretions and embroidery, the unhelpful or useless. Whatever was worth preserving survived in Christianity, but ennobled and enriched a hundredfold. Of course, at the beginning, monotheism proved a sore stumbling-block to polytheists. And, no wonder, for a long time Christians were inevitably called atheists, and thought atheists. Naturally, at first, the world seemed poverty-stricken, the universe positively undivine and even contemptible, when merely dominated by a single Deity. But then the saving doctrine of the Trinity came to the rescue of the Church. But for the boundless riches of its inherent elasticity, its ability to adopt all truth everywhere, however disguised and disfigured, its patient and pitiful accessibility, its flexible attitude, its marvellous temperance, our religion would not have existed for a century.

Whatever strange worship it met on its missionary course, Christianity displayed a new form and the right front, and proved equal to every conceivable emergency—as St. Paul at Athens. It always found something true and beautiful, that might be baptized and carried over and carried on. Philosophers, the Stoics and Epicureans, as well as savages and the uncivilised, found they had something in common with Christianity, points of agreement and contact. There seemed always a mutual giving and taking, and a basis for joint belief and action. We may learn commonsense, no less than Darwinism, from the methods of the poultry-yard. And in the protracted competition with other faiths and cults, Christianity emerged triumphant, simply because it deserved to succeed. It showed itself to be the most responsive, philanthropic, human, vital, progressive, capable, fruitful and fertilising, adjustable, catholic, active and reactive. It did not stop to ask, as we too often do now, like Sir Boyle Roche, "What has posterity done for me?" Its spirit of universal charity bore it on with the momentum of an elemental force, that worked automatically just because necessity was laid upon it, and it could not help being itself and going on. It acquired strength by mere process of time and movement. The principle was pre-eminently creative, so that the most hostile country beneath its gentleness and love, and also its righteous anger, which Plato approved and Christ exemplified, became an Utopia immediately. As oil stills at once the stormy waves, so the love inspired by Christ brought peace and tranquillity in its train. "*Rejoice ye with Jerusalem, O be glad with her, all ye that love her, that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. Behold, I will extend peace to her as a river, and the glory of the Gentiles like a flowing stream. And they shall declare My glory among the Gentiles.*"

"What we now call the Christian Religion existed also among the ancients,

and was not wanting from the beginning of the human race to the time when Christ came in the flesh. But since His coming the already existing religion began to be called the Christian religion." St. Augustine was indubitably right. We all agree now that Christianity lived, if it did not flourish, in splendid fragments and sublime anticipations, long before Christ, and indeed from the very first. It endured, simply because it proved to be the most fitted to endure, and its universal germs alone were able to survive. The purely accidental or temporary excrescences of the various cults dwindled and disappeared at the last, while the permanent factors remained. The periphery, the fringes and local or particular fashions of worship, perpetually changed. But the vital essence, the centrality, persisted, because it contained (so to speak) the will to live, or a genius for immortality. Whatever forms or disguises the Christian core assumed, they were but external husks suitable to the place and people and nothing more. The inherent incorruptibility of the universal germ, its apartness, preserved it safe and whole in all its sovereign integrity, till our Lord came Himself. The sacred light burned on, if on occasions but dimly and desperately. And sometimes crowned brute force came with its legions and blasting storms, and cried (like the American in the story), "It may have shone for thousands of years, but it is out now." And yet, when the tempest had passed, the splendid spark in inextinguishable might arose from its brief eclipse, and burned more brightly than ever in humble hearts of seer or saint, of priest or prophet. "The Blood of Christ is a Seed," said Tertullian, and so is the Spirit of Christ, which at the creation moved on the face of chaos and brought love to light. And, from the earliest record of history, whatever has been vital and permanent and progressive has drunk deeply of this principle. It remains the one universal element, which cannot be eliminated, and cannot be explained away. The ultimate germ of all that is good and great, it perpetually reveals the mystery of the Cross, and the unity in spiritual realities of life and death. The first and last word of time's teaching is Altruism, being for and in others, or self-development by self-sacrifice.

F. W. ORDE WARD.

MY CONSTABLE.

I AM the enviable possessor of a picture that I call by that great name. I claim for it many unique qualities. Perhaps the first to be mentioned savours rather of egotism; but this picture is all the dearer because its charm is unknown, save to myself, and the few who look at it through my eyes. In this way, too, it escapes the damaging, the almost sacrilegious notice of up-to-date art critics. Truth to tell, they would have nothing to say—probably nothing to do with my Constable. It is beyond praise or blame, or comprehension, or neglect. It hangs upon no wall. Anyone may behold it. Yet it cannot be stolen, like so many art treasures, or burnt. And it is always changing; it can never grow

stale. Am I not right in claiming for my Constable merits not to be found in any pigment-covered canvas of them all?

My picture, then, is just what can be seen through a rift in the belt of trees that limit my outlook, across a broad, fertile bit of greensward. The sight, checked by this wall of what in summer is impenetrable greenery, concentrates itself at the spot where the symmetry of the encircling wood was marred, some years ago, by the fall of one of its number. Through this gap is seen the Constable.

The tree that fell was a pine, which, after the manner of its kind, had not sent its roots very far down. Or, perhaps, it was of a nature too timid to assert its right to elbow-room, for trees have their individualities, too. It may never have been given a chance of establishing itself properly. And the surrounding stronger-minded bullies of ash and beech may have felt sorry for the plummy head laid low, and even had twinges of sylvan remorse as their old comrade was being sawn into lengths and carted away.

For, as if in compensation, they soon began to stretch kindly arms around the break that the fallen pine has left amid the woodland company, like soldiers closing their ranks to conceal their losses from the enemy. They mean well, those trees; but I am very glad that they have not as yet succeeded in filling up that gap in their midst. They have only managed to form a kind of fringe around it; and this fringe, of a shape irregularly oval, forms the frame of the Constable.

Softly, tremulously green is this frame in spring and summer, of flaming glory in autumn, and in winter perhaps at its most beautiful. For then sometimes it is of purest, most dazzling white, after a night of silent snow, or the slender sprays may sustain a glittering diamond radiance of sparkling hoar-frost; or again—and this may come at any season—they may be set with raindrops, like pearls, after a heavy shower of a stormy day, when between times the sun asserts himself and shines forth in glory. It is by watching this frame as it changes from month to month, even from hour to hour, that one becomes aware of the many colours a tree can display, and even without its foliage.

So much for the frame. But the picture itself? Let it be confessed that it is made up of the most common-place materials; everyday, uninspired. Just a field, rather bare of grass, often lifting itself gently towards the west. Across it wander with contented nibblings a score or so of sheep—surely the most homely, most soothingly peace-suggesting of living things. They only display two emotions: timidity—they run and huddle together in a corner at the least approach of what their sheepish intellects regard as danger—and motherhood. There is nothing more wonderful, more beautiful, than the miraculous change in a "stupid" ewe, when anything seems to threaten her lamb. One moment she is an insensate, waddling bundle of wool; the next, with head erect and small feet pawing the ground threateningly, she looks incarnate and defiant protection. Even Watch, the colley, who races out across the field at evening, to help young Bride to drive home the cow, is pranced and butted at should he come too near.

But Watch cares not at all; he knows his legitimate business, and will not be turned therefrom. He "gets behind" Vauneen, the white cow, with willing legs, that frolic happily around and around the young girl as she moves across the field; and, seen in the long, low rays of the westering sun, she looks a fluttering embodiment of young happiness.

I like to watch Bride. She would be greatly surprised if she knew how often she makes a picture for me. Why it should be so, I know not; but that upland bit of pasture, without any feature of the picturesque or uncommon, does possess some attribute of clearness, of simplicity, that is delightful. An artist could possibly explain why the light lies so enchantingly along its prosaic expanse; but that would not make it any more enjoyable, I think. Perhaps it's just Bride herself. If you have seen a child grow to pleasant girlhood, in surroundings such as Bride has had, you must feel interest in watching her development. That has taken place, largely, within the picture-frame described. There—in I see Bride, going to the well, at the far side of the field; and you'd wonder why the path she always follows should take so many windings. There I see her sometimes feeding her golden-yellow goslings in spring; sometimes tossing hay. She has scarcely ever left the little farm. Her mother has never ventured into a railway train. But they have their own interests, not all practical. Bride reads every book she can lay hands upon. Her criticisms are generally sound. Once she was given a volume of Tennyson as an experiment, which proved an immense success.

"They're grand!" she said; "'St. Agnes Eve,' and the 'Brook,' and 'In Memoriam'; I don't rightly understand that one; but sure its lovely!"

She is not out of place, is she, as the central figure of My Constable?

K. F. P.

HARD SAYINGS OF JESUS.

VI.

"Many are called, but few chosen."—
Matthew xxii. 14.

IN the Authorised Version these words occur twice in Matthew's Gospel; once at the close of the Parable of the Hired Labourers, and again here as the final words of the Parable of the Wedding Feast. In the Revised Version they are omitted from the first-mentioned for lack of sufficient MS. authority. But the saying is quoted by an early Christian work, the so-called Epistle of Barnabas, and is beyond suspicion. In form, it illustrates the antithetical method of our Lord. Such pointed sentences belong to his manner of speech: "Many that are first shall be last, and the last first"; "The Sabbath was made for man, and not man for the Sabbath," and many others will readily be recalled. In a single pithy phrase is summed up the theme of a discourse, the point of a parable, or the solution of a problem. Here a current proverb is used to emphasise the teaching of a Parable of the Kingdom, wherein those bidden to a feast decline to

come, and even maltreat the servant who conveys the invitation. What does the saying mean?

Considered alone it seems a strange sentiment to fall from the lips of a popular preacher, who addressed the multitude and proclaimed good news. The saying has been frequently used as a scriptural basis for the doctrine of predestination. It forms the essential idea of the Westminster Confession, which does not suffer from the poetical licence of Burns, when he makes Holy Willie address God in these terms:—

“O Thou, wha in the heavens dost dwell,
Wha, as it pleases best Thyself,
Sends ane to heaven, and ten to hell,
A' for Thy glory.
And no for ony guid or ill
They've done before Thee!”

Apart from the effect of such doctrine upon our conception of Divine Love, it robs Christ of his saving power, and renders his teaching a mass of contradictory propositions. Are we shut up to this interpretation?

Christ's teaching and his experience are closely related. Jesus appealed primarily to his own people. His lament over Jerusalem was an expression of grief that the many called had made no response. In the Parable, those who received the king's message made light of it, “and went their ways, one to his farm, another to his merchandise.” Jesus was compelled to contemplate a wider appeal. “Go into the partings of the highways, and as many as ye shall find, bid to the marriage feast.” No arbitrary choice is shown in such a proceeding. Chance passers-by might be fewer in number than the invited guests, but they must have included good and bad alike. The difference is, these wayfarers accepted the summons. It was not by Scribes and Pharisees, or by the professedly religious at all that Jesus was gladly heard, but by common people, and especially by outcasts and sinners. These were not “elect” in the sense of the theologians. Their own act determined the recipients of the blessings of the feast in the parable, and of the Gospel in history. The king invited—he did not compel—guests. Stress has been laid on the word “chosen,” apart from its connection with what precedes, and with the general message and mission of Christ. The proverb must be understood in the light of the parable. The slaves of sense, and the thralls to shop and market, banish themselves from the Kingdom of Love.

Not the many, but the few. *Vox populi vox Dei* is not self-evident truth. As Tolstoy has taught us, there is no virtue in mere numbers. By means of a few humble men Jesus began a world-crusade. He sowed his seed in the minds and hearts of those “who left all and followed him.” The harvest, truly, was a hundredfold. “Seventy years after the foundation of the first Gentile church Pliny wrote in the strongest terms about the spread of Christianity; seventy years later still the Paschal controversy reveals the existence of a Christian federation of churches. Seventy years later, again, Decius declared he would sooner have a rival emperor in Rome than a Christian bishop. And ere another seventy years had passed, the cross was sown upon the Roman colours.”

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE SUB-CONSCIOUSNESS OF CHRIST.

An Interpretation of John ii. 25 and xiii. 11:

“He knew what was in man”; “He knew who should betray him.”

BY THE REV. ALBERT G. MACKINNON, M.A.

How did He know? Has not recent psycho-physical research given us a clue? To seek a reason is not to deny the supernatural, but only to refuse to accept it as the sluggard's excuse.

An illustration will be our best introduction to this elusive subject. Let me transport you for a moment in fancy to the grotto of Capris. We are sitting in a boat, floating gently on waters whose wavelets flash with a silvery gleam. The walls of rock that shut them in are painted by Nature's hand with the most delicate of opaline hues; and then, as if unsatisfied with the effect, an invisible brush passes over them, and next moment they dazzle with a brilliant blue. Whence comes this strange light that throws its magic radiance over waves and walls, and vaulted dome of solid rock? The tiny entrance through which our boat has crept is scarcely visible. Outside the cave the noonday sun is bathing the sea with its wealth of light, but we are screened from its blaze, though even the shadow of a passing cloud is felt within. Why we are not enveloped in darkness is at first a wonder. Then we learn that beneath the surface the entrance widens, and the sunshine penetrating the sea is refracted through the water, and borrowing the tints of the waves illumines the interior with its brightness toned by the colour of the Mediterranean.

From one angle the human soul presents just such an aspect. The doorway of the senses through which it gains direct intercourse with the world is as small in comparison to its subliminal outlet, as the opening above the water in this grotto is to the cavity beneath the surface. To assert that all our experience has been gained through sight, sound, touch, smell, and taste is to deny what is now becoming an established fact; that there is another approach to the soul beneath the surface of sense; that knowledge can be conveyed even though the outer door of sense be closed.

THE SOUL'S PHOTOSPHERE.

A man emanates unseen influences just as the sun does forces invisible to the ordinary vision. Personality has a centre, concrete, tangible, in human form; but who will describe its circumference? We rub shoulders with each other every day unconsciously, the photosphere of one soul impinges on that of another, and we are not conscious of it. Still, an actual contact has taken place and definite results remain, though no human sensibility is strong enough to detect or trace them.

It is this new discovery that adds absorbing interest to the Personality of Christ. In Him we have man at his fittest. The mysterious machinery of mind and being is gripped by a Master who will have no part overlooked. It is here, I think, that we may find a scientific explanation of many of His miracles. When the woman touched but the hem of His garment and was healed, two photospheres—I have to use this awkward word for lack of a better—touched each other, the sub-conscious self of the sufferer came in contact with the subliminal energy of Christ, only in His case it was not unconscious.

ONE PHASE OF CHRIST'S DIVINITY.

In His complete control of the human we see an evidence of His divine power. Christ was master of Himself, and this is more than can be said of any other member of the race. We may discipline ourselves in the art of restraining feeling, but repression is not control—only one phase of it. Spain is a monarchy to-day, and on the surface one sees all the outward signs of loyalty, yet beneath there are movements of revolution, defiance curbed into a whisper with a hiss for its sting; no one will venture to assert that its government has in complete command those volcanic forces of social life which are only rumbling as yet.

Now to administer a state is easy in comparison with controlling a soul. Christ recognised this Himself when He laid the stress on the reformation of the individual instead of the community. The greatest difficulty lies there; once the government of God is established in the unit there will be little trouble about the nation.

In every human being there is a region that is in a chronic state of revolt against the guidance of reason; this is the great hinterland that lies beyond the authority of conscious will, and stretches how far no one knows, a vast area incomparably greater than the tract of mind which has been explored. Across the borders from this lawless territory of the sub-conscious emerge thoughts, and feelings, and suggestions, mental and muscular, which make sudden invasions into the realm of sense, perhaps work havoc, or bring messages from frontiers which are in touch with other people's consciousness, and then retire as mysteriously as they came. Within us it is these ungovernable regions which supply the surprises of life. Yet they are not completely out of reach of control. To some extent we are responsible for the forces harboured there. A constant emigration, as it were, takes place from the conscious into the subliminal. The mind and heart are busy sending their offspring there, in the shape of idle thoughts and passions, which have been bred and harboured in consciousness, and which troop off to that wild region not to perish, but to combine into threatening forces which may one day recross the borders, and by sudden assault capture the throne of reason.

This is the secret cause of every crime. The very thought of murder to an innocent mind is so abhorrent that it would be at once expelled. But let jealousy, envy, selfishness, lust find a breeding place and shelter in the region of consciousness, and they will beget a riotous offspring which

will likely be banished beyond the frontiers, only to multiply there as long as their breeding places are left undisturbed. Some day they will form alliance with external temptation, and while it makes the frontal assault they will attack in the rear, the capital of judgment will be taken, in that moment of successful revolution the outward crime of murder will be committed.

Now in the case of Christ, and on this point one would like to speak with all reverence, the sub-conscious was brought into perfect sympathy and unity with the conscious. The thoughts and feelings which passed into that shadowy domain and peopled its recesses and formed its suggestions were the offspring of pure and holy meditations and passions. Therefore in His soul, even in that trackless region, the flag of revolt could not be unfurled. Indeed one is led to believe that this very concord and uniformity must have extended the authority of the supreme will into those mysterious depths of being, and that the frontiers of the conscious were pushed farther back until those tracks which lie below the surface of sense in man came in His case within the sway of conscious intelligence. In this therefore we find one evidence of His divinity.

It is the hidden heat waves of the sun which work the miracle of life upon the soil. They far outnumber those which transmit the light, but because they are unseen they get little credit. Christ's spirit had a wider outlet than voice or touch could give it. He stretched forth the shadowy hand of subliminal power and reached the lower depths of a man's nature before he was aware, and imparted healing power.

In the house of Capernaum a centurion watches by the bedside of his sick servant. He has imparted to the sufferer his own faith, and they wait in silent expectation. On the crowded street Christ is standing, listening to the urgent entreaty of the messengers. Though physical conditions confine the soldier and his servant within the four walls of their room, their wonderful faith has drawn out their whole natures towards Christ. The conscious part is shut in by the limits of sense; they neither see Him nor hear His voice, but the sub-conscious is not thus restrained; faith, the great expander, has widened its radius, and even now it is in touch with the Master's spirit. Perhaps this was why faith was so essential a condition for the successful working of His miracles. What took place when those spirits commingled in a region that is voiceless it would be mere imagination to picture; but may it not be that many diseases have their source in the subliminal, just as several are now found to have it in that section of the brain which is the seat of consciousness? The imparting of a secret force, in the same way as telepathy conveys an unspoken thought, might readjust what was wrong, and thus the cause of the disease be removed.

THE SECRET OF MYSTERIOUS KNOWLEDGE.

This theory helps to explain also Christ's strange knowledge of what was in men's minds. "When thou wast under the fig tree I saw thee," were the words that astonished Nathaniel. He thought he

was alone, and did not know that such a thing as being absolutely alone is quite impossible. There are moments when thoughts leap the restraint of words, which lag and limit the meaning. It is intuition that gives them wings at such a time, and they enter the listener's mind not by the front door of the ear, but, like some swift flying machine, which has outdistanced the cumbrous train, alight on the unobserved ground of the sub-conscious; and their message is hurried across the frontier into the sanctum of the mind, and its meaning grasped, before the more leisurely words have been able to convey their communication.

We are getting such messages constantly, only arriving as they do in the lawless territory of the subliminal, the mail is robbed, and the correspondence never reaches the boundaries of consciousness. I believe that if we only could get control of those strange regions where these unspoken interchanges of idea flash from mind to mind, we also would be able to know what passes in the mind of another.

Christ, as we have seen, in all likelihood had control of a large region of the subliminal, therefore these unvoiced mental impressions which were transmitted unknowingly from those around Him when they reached Him were recognised and easily interpreted. When a soul is intense, or excited, it is quite possible that these shadows of the mind, shall I call them, become stronger, and thus their message is more emphatic. Nathaniel in the hour of spiritual fervour had all his mental sinews, as it were, braced in effort, and in such a state the silent voices that emanated from his sub-consciousness were clearer and more powerful.

"That thou doest do quickly," said Jesus to Judas. Beneath the hypocrisy of a calm exterior the traitors oppressed a fever of intense feeling. He had a tragedy in hand, the greatest in the world, and to keep cool must have required the strongest nerve. At such a high pitch of excitement all the activities of mind would be heightened, sub-conscious as well as conscious; and from his subliminal self tell-tale messages announced far and wide the secret of his thoughts. But there was only one soul there conscious of those communications. The disciples, like other men, held but a mere suzerainty over the sub-conscious regions of their minds, and therefore all impressions arriving there were doomed to remain unnoticed. It was different with Jesus. His purity of soul had brought His whole being into subjection; what was chaos in others was order in Him, and these silent impressions conveyed at once to His knowledge the tremor of the traitor's heart.

Greenock.

CORRESPONDENCE.

INDUSTRIAL TRAINING.

SIR,—In your issue of the 4th you refer to a meeting of the National Industrial Education League, and you quote Sir John Gorst to the following effect:—

"This Conference views with grave concern the large number of children

annually leaving school without practical training for definite vocations, and resolves that a national system of industrial, professional and commercial training should be established"

This speech is an interesting commentary on the results of the Education Act of 1870 and subsequent amendments of that law. By that law, "industrial, professional and commercial training" was made illegal as a general rule up to the age of 14, though certain exceptions were made, as in the case of half-timers and others exempted from further school training at the age of 13. It is not, therefore, at all surprising that the rising generation should be deficient in that knowledge which is necessary for their welfare, considering that the attainment of it has been made illegal. There are a great number of exceedingly excellent and devoted men and women who are very anxious to direct the education of the children of this country, and so far as they do it by the voluntary subscription of money, by teaching, lecturing, and good advice, they are benefactors of their species. So far, however, as they call in the aid of the law, and send the policeman to enforce their views, they are, in my opinion, doing a very serious injury to the people. I think most people will admit that next to the provision of the absolute necessities of life the education of the children is the most important work of the nation—a work so difficult and so important that it requires the attention of all the fathers and mothers in the land. The only question is as to how the work shall be apportioned. I, and some other old-fashioned people like me, think that the best plan is to put the education of each child into the care of a small committee, who shall decide what schooling, what industrial training, what amount of play, what food, what clothing, and what religious training the child shall have. The question next arises, who should form this committee on which the future life of the child depends? My own view is that the parents of the child, who brought it into existence, who are bound to it by the strongest ties of affection, are the best possible committee, and so appointed by the laws of God and man. There is, I know, a modern notion that every parent is fit to decide on the education of somebody else's child, but not of his own child. This extraordinary notion has unfortunately received the force of law, with the unfortunate result mentioned by Sir John Gorst. These people, having found that their first adventure in the region of taking the education of the child out of the care of its parents has failed, instead of admitting their error, asking forgiveness and repealing the law which is doing such harm, seek on the other hand to extend it. Of course, it may be said on their behalf that they are logical. Having decided that the parent cannot be trusted to educate his own child, they have discovered that there is no magic attaching to the age of 14, and that they must continue their care of the child for a further two or three years. If that is done, at the end of another twenty or thirty years they will discover that they must still further prolong the period of pupillage, until it extends over the whole of the natural term

of the person's life. It is, indeed, sufficiently obvious that if once the State interferes by undertaking the education of the child, there is no limit to that interference. I must not be understood as asserting that all State assistance in the matter of education is wrong. It is one thing to offer the destitute a night's lodging or a home in the workhouse; it is another thing to compel those who are not destitute to work in the casual ward or to live perpetually in the workhouse. So with education; assistance may be given; the wrong step is taken when those who do not ask for that assistance are deprived of their freedom. This mistake, and many others like it, arises because so many people will worship false gods. If they would worship at the shrine of Liberty they would be saved from many errors.—Yours, &c., ARNOLD LUPTON.

7, Victoria-street, Westminster, S.W.
March 7, 1911.

BOOKS AND REVIEWS.

THE DAWN OF MEDITERRANEAN CIVILISATION.*

THE untimely decease of the author has prevented the completion of his trilogy on the early civilisations of the Mediterranean, and the third volume, which would have treated of Italian archaeology from the Stone Age to the first Hellenic colonies, will unhappily remain unwritten. The present richly illustrated work forms the natural and logical sequel to Professor Mosso's "Palaces of Crete," in which he presented in a popular and highly attractive form the epoch-making results of the excavations in Crete, including his own researches in the island.

In modern archaeology there is a strong tendency to set back the origins of human civilisation to a more and more remote date, and we find this strikingly exemplified by the stress laid by the author upon the comparatively high level of culture reached in the Neolithic or late Stone Age, especially in the basin of the Mediterranean. In proceeding southwards from Scandinavia and the British Isles, it is impossible not to be struck by the continued upward progression in the scale, both of excellence of workmanship and complexity of design, displayed by the antiquities of the Stone Age, until in Egypt the acme of neolithic culture is attained. It is always difficult to combat or even to modify preconceived notions based on insufficient knowledge, and in proportion as excavation proceeds in the region of the Mediterranean, the more evident it becomes that a profound change must take place in our conceptions of the conditions of society in the Stone Age which have been mainly based on antiquarian research in our own islands and in northern Europe. It is also evident that we must regard the northern races as reflecting in an imperfect and stunted

degree the exuberant civilisation attained under a genial and sunny climate and fostered by free and unfettered intercourse along an extensive seaboard rich in natural harbours and islands. It may be a little premature for Professor Mosso to claim that Italy was the actual centre whence neolithic civilisation was diffused through Europe; every year, however, it becomes clearer that this stage of culture was very widely and uniformly spread over Europe and the northern shores of Africa. So far from the art of writing being a late acquirement of the human race, we find that a linear script already existed in the Stone Age, and the potters' marks on pottery of this period indicate the prevalence of a common civilisation over the whole of the Mediterranean region. Hitherto, we have been too apt to rely on the comparative study of the manners and customs of modern savages for our conceptions of prehistoric culture; on the contrary, we ought to regard the savages of the present day not as primitive but as degenerate races, and as unsuccessful members of the human family, just as we ought to regard the gorilla, orang-outang and chimpanzee, not as primitive representatives of the anthropoid apes, but as degenerate though specialised descendants of a race that was once more highly developed. We have been too much inclined in the past to belittle the abilities and intellectual capacity of our far-distant ancestors, and Professor Mosso demonstrates, not merely by the evidence of other archaeologists but especially by his own valuable researches, that the attainments of the neolithic races were of no mean order, that their religious beliefs implied a high grade of mentality, and that their artistic sense was keenly developed. The mother-worship, which in historic times has always been so marked a characteristic of the whole of the Mediterranean area, seems to have prevailed even in neolithic times; at any rate, the cult of the woman is a characteristic of the art of the period, although Professor Mosso seems at times to be somewhat too positive in asserting that a female torso must necessarily be of the nature of an idol. The secret symbol of the *svastika* has usually been regarded as an Eastern symbol, but it has now been traced back to the Stone Age in Italy, and doubtless it possessed a religious significance at that far-distant epoch no less than in later times.

The result of recent excavations is to largely discount the value of the theories which too readily assumed a succession of annihilating invasions from the East, in order to account for the replacement of stone implements by metal weapons. On almost every important site a gradual evolution is demonstrable, and this is nowhere clearer than on the Cretan sites. The very homogeneity of the neolithic civilisation of Europe is in favour of the belief that similar stages of culture were attained at nearly identical periods in Egypt, Crete, Italy, Spain and other centres of the Stone Age in the Mediterranean area. The fact that hard stones are readily obtainable in all countries must have been a prime factor in causing a uniform and homogeneous grade of civilisation, but as soon as the epoch-making discovery of smelting ores resulted

in the manufacture of metal implements the very inequality of the distribution of the ores would cause a rapid advance of those tribes in whose domains the valuable metals were situated. This inequality in the distinctive character of metal implements is noticeable at an earlier date in Egypt than elsewhere. Here the age of copper lasted a comparatively short time, viz., for only the first three dynasties (about 4,400 to 3,800 B.C.), but at an earlier date than in Crete; the same relation is noticeable for the Bronze Age, which was of comparatively short duration in Egypt, yielding to the dominance of iron, which is so characteristic of Africa (and of India), and is still so easily smelted by tribes at quite a low grade of social development. Since Egypt clearly preceded all others in the discovery of bronze, it is evident that the necessary tin could not have been procured from any of the Mediterranean races or through their agency. This has proved an insuperable difficulty to all archaeologists, including Professor Mosso, but they have not hitherto considered the possibility of the tin having been derived from the rich deposits of the Bukuru plateau in Northern Nigeria, whence it could have easily reached Egypt over Sudanese caravan routes, which must have been utilised from time immemorial. In Italy also the discovery of copper and bronze seems to have been made independently of Egypt, Crete, Sicily, Spain or other centres of radiation. Indeed the Copper Age in Italy is better known than the Bronze Age which followed it. Here, however, in Tuscany important deposits of tin occur, and there is good evidence that they were worked in the Bronze Age, so that Italy certainly formed a separate centre for the diffusion of the culture associated with the superior weapons of the alloy which was so much harder than copper. It is interesting to find that (apart from Egypt) the earlier bronze weapons contain only a small quantity of tin, increasing proportionately as time went on up to the requisite percentage. Professor Mosso has materially aided the comparative study of the various stages of prehistoric culture by his numerous analyses of the copper and bronze implements occurring in the different centres of diffusion.

It is in dealing with the Minoan civilisation of Crete that the author develops most enthusiasm—an enthusiasm which readers of his well-known "Palaces of Crete" can hardly fail to share. He particularly eulogises the religion of the Minoans: "No other religion of antiquity rose to greater heights in the realm of mental abstraction, no other people ever had, so far as we know, before the days of Minos, a more ideal or a purer religion. No temples, no fetishes, no anthropomorphism, no animal worship. Upon mountains and in caves the mystery of fecund nature was contemplated and religion was inspired by beauty." It is a curious coincidence, if indeed there is not some far-distant connection, that in Armenia, as in many other parts of Asia Minor, every high peak is still an object of pilgrimage and of thinly-veiled worship both to Christians and to Moslems, and that the oldest Christian shrines are situated in caves, often decorated with elaborate

* The Dawn of Mediterranean Civilisation. By Angelo Mosso. Translated by Marian C. Harrison. With 203 Illustrations. London: T. Fisher Unwin, 1910. Pp. x + 424. 16s. net.

roof-paintings, as in the picturesque Sumelas monastery, situated in the dense forests of the Pontic Range.

The discussion of these subjects, as well as of many other problems of equally absorbing interest to the student of human origins or of comparative religion, are treated by the author in the clear and vivid style with which readers of his previous book are familiar. Even if some of his conclusions, such as the African origin of the Mediterranean races, are not generally accepted, and may have to be considerably modified in the light of future research, the brilliancy of his contributions to the study of prehistoric man and his successful efforts to popularise the spade-work of antiquarians will cause his untimely death to be universally deplored.

In a work of this nature, which appeals largely to the general public, it would have conduced to greater clearness if the translator, in her excellent translation, had rendered the Italian terms *palafitte*, *terremare* and *torbiere* by the more familiar English equivalents of lake-dwellings, pile-dwellings and peat-mosses. It seems also unnecessary to use the technical term *bipenne* instead of double-axes. Misprints are rare, but *neuclei* for nuclei (p. 367), *Ægan* for *Ægean* (p. 263), and *Bernstern* for Bernstein (p. 368) might have been avoided, and Fig. 156 (p. 314) should be 176. *Corylus avellana*, moreover, is the scientific name not of the walnut (p. 355) but of the hazel. FELIX OSWALD.

THE THEOLOGY OF VALUES.*

A STRONG sense of actuality, and a desire to speak to the essentially religious, if apparently anti-theological, spirit of the men of to-day, has led the minister of Madison-square Presbyterian Church to write this "Introduction to Christian Doctrine." Every minister who wishes to see how the great spiritual values cherished by orthodoxy can be preserved in a setting which agrees to the full with the humanist tendencies of the age, will find in this book both stimulating thoughts and many illustrations of a new method of exposition. The treatment of the cardinal points of Christian faith is in the spirit of what we are coming to call Immanence teaching. All the great certitudes are shown to grow up out of the actual life of man as we know it. Religion is "the grading of things precious," or "the systematising of values." The first and great commandment is shown to be authorised, not by any metaphysical speculation, but by the fact that the second commandment really depends upon it. The writer disagrees with much old theology, and with some Unitarian theology, as to the proper method of approaching the question, Dost thou believe on the Son of God? The mistake has been in beginning with certain accepted theories about God, and then the phrase Son of God seems absurd as applied to Jesus, unless "possibly he can be provided also with the attributes of omnipotence and omniscience; and some enthusiasts have not hesitated to say that he

had them; though the narratives do not say so, nor did Jesus claim any such attributes." We must start as Agnostics, for Agnosticism has compelled men to realise how little they know about God. "Christianity holds to the strictly scientific or positivistic method. It works from the known to the unknown. It passes from Jesus to God, and not *vice versa*. We reach deity through the highest human." It reads somewhat curiously when we are told that this is the position of Evangelical Christianity, in opposition to Unitarianism. "The Evangelical Christian finds the highest thing in experience to be the love and service which made the character of Christ; and therefore the idea of God will contain most clearly these attributes." There is here some confusion and want of precision in the use of old terms like Evangelical; but the general drift is a welcome one.

Perhaps what will be most missed by earnest readers of this characteristically American book will be the mystical note. Its Pragmatist method may be felt to be too facile; and the measuring rod of human "values" does sometimes fail us in the deepest places. Thus, the witness of Nature to God, as we have generally understood it, is practically denied. "Any contemplation of nature discloses the human there before it does the divine. . . . To him who comes to nature without selection, and without a key obtained from elsewhere, the message is a very disheartening one. . . . Nature, red in tooth and claw," &c. Not so have we learned Wordsworth! At the best what we learn from Nature, we are told, is this: "The firmly seated hills, quiet and eternal, spell stability; the trees . . . patience; the bushes . . . the best use of a single talent," &c. All this exhibits one of the weaknesses of a mere Immanence teaching, unbalanced by the mystical sense. Both the interpretation of Nature and the interpretation of Christ may easily degenerate into the moralistic. Just how far the present book escapes this danger is a very interesting study.

ST. PAUL AND MODERN RESEARCH. By the Rev. J. B. Cohu. London: Edward Arnold. 5s. net.

A RATIONAL, reverent, and eminently readable treatment of Paulinism by an Anglican scholar marks a step forward which all Liberal Christians should welcome. Mr. Cohu attempts to translate the fundamental ideas of the Apostle's doctrine into the thought and language of the twentieth century. In so doing he does not minimise the difficulties of his task, nor pass lightly over the "things hard to be understood." The result is a fearless and critical exposition of Paul's word and work, well abreast of modern scholarship and inspired by an earnest desire to arrive at the truth. Incidentally, the historical value of Acts is discussed, and the course of early Christian thought carefully traced. Not the least valuable part of the book is the analysis of the influences which moulded the mind of the great Apostle. So adequate and praiseworthy is our author's discussion of debatable points in Paul's faith, that it comes as a shock to read that "such suggestive

passages as 'The Lord said unto my Lord,' or 'Let us make man in our image,' and scores of others in the Old Testament," refer to a duality of Persons in the Godhead. Happily, this kind of exegesis is exceedingly rare. It is regrettable that quotation references are not given, and that the use of brackets throughout is careless.

In the preface Mr. Cohu modestly says, "Very few read a book of this nature from cover to cover." If so, we may add, in this case they will suffer a serious loss

CHRIST, THE BEGINNINGS OF DOGMA. By Johannes Weiss. Translated by V. D. Davis, B.A. London: Philip Green. 2s. net.

UNITARIANS and Trinitarians alike will do well to ponder this discussion of the earliest sources of Christian dogma. It will meet with prejudices and predilections on both sides amongst men who lack an insight into the natural developments of doctrine in history. One will be loth to admit that the New Testament writings are not humanitarian in their Christology. "Already in the New Testament the principal conceptions of the later dogma are essentially present." Another will deny that gospels and epistles conflict in any way with the three great creeds. "Features of the earlier tradition" appear in the Post-Pauline literature as in the earliest Gospel, and beneath the dogmatic conception "the human image of Jesus of Nazareth constantly shines through."

The historical-religious school in Germany has done much to relate the Christian religion to the religions of the world, and exhibit it as a life springing up within a definite environment and bearing traces of its origin. The influence of a Christology before Jesus was born, and of the religious ideas of the Gentile world can no longer be ignored. The books of the New Testament cover a period of almost a century and a half, and were written by men of various nationalities. Hence, from the doctrinal point of view, they present neither so simple nor consistent a succession of ideas as our forbears, whatever their conception of Christ, were wont to imagine. Withal, the modern scholar is not wanting in reverence for the person and teaching of Jesus. "What we learn from all those stammering attempts to express the nature of Christ in formulas is simply, how mighty the personality must have been that inspired men to such faith, quickened their imagination to such an extent, and for centuries furnished food for their thought." "To understand him, to gain a clear impression of his character, to suffer ourselves to be drawn by him into his life with the Father, must mean more to us than the finding of a formula of faith, with which we might be at once dogmatically correct and true to history."

It is safe to predict that this volume, like the rest of the series to which it belongs, is destined to exercise an influence in England, both wide and deep.

The translation reads extremely well, and preserves no German expressions under a thin disguise. It would be an advantage if these translations, like the originals, were provided with an index.

* The Unexplored Self. By G. R. Montgomery, Ph.D. New York: G. P. Putnam's Sons. 5s. net.

LITERARY NOTES.

IN view of the bi-centenary of the birth of David Hume in April, a special edition of the "Life of David Hume" by the late Professor Calderwood has been issued at 1s. net by Messrs. Oliphant, Anderson & Ferrier. The "Life" contains chapters on Hume as Philosopher, Hume as Historian, Hume's attitude to Religion, Hume in the Government Service, and Hume among his friends.

* * *

A REVISED edition with a large supplement of "A Guide to the Best Historical Novels and Tales," by Mr. Jonathan Nield, will be published shortly by Messrs. Elkin Mathews. Such a guide was never more needed than it is to-day, and in enlarging the original booklet of one hundred and twenty pages and bringing it up to date, Mr. Nield has rendered a great service to literary students. The book has already gone through three editions.

* * *

THE scientific study of criminology, in which the late Professor Lombroso was one of the pioneers, has hitherto attracted comparatively little attention in our country. A new series of books which is announced by Messrs. Heinemann promises to be an important addition to the material available for the student in this branch of social psychology. It will include "Crime: Its Causes and Remedies," by Cesare Lombroso; "Criminal Psychology," by Hans Gross, translated by Dr. Kallen; "Modern Theories of Criminality," by G. Bernaldo de Quirós, translated by Dr. Alphonse de Salvio; "The Individualism of Punishment," by Raymond Saleilles; "Penal Philosophy," by Gabriel Tarde; and "Criminal Sociology," by Enrico Ferri.

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MESSRS. J. M. DENT & SONS make the interesting announcement that they will begin to publish in May a series of the French classics edited by notable French scholars. These books will be completed in a hundred volumes, and will be issued at the rate of five a month. They are intended as a companion series in French to the Everyman's Library.

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WE are glad to learn that the letters of the late Charles Eliot Norton are being edited by his daughter, Miss Sarah Norton, and Mr. M. A. de Wolfe Howe. America has produced no more attractive man of letters, nor one who has won the affection of the book-lover on this side of the Atlantic more completely. The book should be singularly rich in personal reminiscences of Carlyle and Ruskin. Norton is worthy of his niche in the temple of literary fame on account of his translation of Dante, but even more for the sake of the goodly company of his friends.

* * *

THE Syndics of the Cambridge University Press have undertaken, on the completion of "The Cambridge Modern History," to publish a comprehensive history of mediæval times drawn up on similar lines. The work will appear in eight volumes, and will cover the period from Constantine to the close of the Middle

Ages. The principles which have guided the conception of this work are those laid down by the late Lord Acton for "The Cambridge Modern History," though experience has suggested some improvements of detail in the mode of carrying these principles out. The scheme for the work was laid down by Mr. J. B. Bury, Lord Acton's successor as Regius Professor of Modern History. The editorship has been entrusted to the Rev. H. M. Gwatkin, Dixie Professor of Ecclesiastical History in the University of Cambridge, and the Rev. J. P. Whitney, of King's College, Cambridge, Professor of Ecclesiastical History in King's College, London.

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WE are glad to learn that Mr. J. Lewis Paton is writing a biography of his father, Dr. Paton, of Nottingham. He would be grateful for the loan of letters and documents bearing on his father's life and work, and these may be sent to him at 22, Forest-road West, Nottingham.

* * *

A NEW work entitled "Roman Stoicism: Being Lectures on the History of Stoic Philosophy, with special reference to its Development within the Roman Empire," is being prepared by Dr. E. Vernon Arnold, Professor in Latin in the University College of North Wales. It will be issued shortly by the Cambridge University Press.

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IN connection with the Tercentenary of the Authorised Version of the English Bible, Messrs. Simpkin, Marshall, Hamilton, Kent & Co., have recently published "The Bible and the English People," by Mr. William Canton, author of "The Child's Book of Saints," and "The History of the British and Foreign Bible Society." This book traces the course of the English Bible from the earliest times down to the present day, and is published at one shilling.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Revelation of St. John the Divine: G. H. S. Walpole. 1s. 6d. net.

MESSRS. CHATTO & WINDUS:—The English Correspondence of St. Boniface: Edward Kylio, M.A. 2s. 6d. net.

MESSRS. CONSTABLE & Co.:—Sir William Butler: An Autobiography: Lieut.-General the Right Hon. Sir W. F. Butler, G.C.B.

MESSRS. J. M. DENT & SONS:—Everyman's Library, Charles Auchester: Elizabeth S. Sheppard. Essays on Education: Herbert Spencer. The Ring and the Book: Robert Browning. Autobiography of Edward Gibbon: Introduction by Oliphant Smeaton, M.A. Plays of Beaumont and Fletcher: Introduction by Professor Baker. The Old Yellow Book: Introduction by Chas. W. Hodel. Crime and Punishment: Fedor Dostoevsky. Introduction by Lawrence Irvine.

MR. HENRY FROWDE:—The Holy Bible. Tercentenary edition.

MESSRS. HEADLEY BROS.:—The Personality of God: Edward Grubb, M.A.

MESSRS. HODDER & SToughton:—Loila: Antonio Fogazzaro. 6s.

MESSRS. LONGMANS, GREEN & Co.:—Prayers in the Congregation and in College: James Martineau, D.D., LL.D. 1s. 6d. net.

MESSRS. MACMILLAN & Co.:—The Nature of Personality: William Temple. 2s. 6d. net.

MESSRS. METUEN & Co.:—Mysticism: Evelyn Underhill. 16s. net.

MESSRS. WILLIAM RIDER & SON:—The Altar in the Wilderness: Ethelbert Johnson.

MESSRS. WILLIAMS & NORGATE:—Reprinted from the report of the Fifth Universal Congress, Berlin, 1910: Theological Study and the Church: D. Heinrich Weinel. 6d. net. Does the New Testament Gain or Lose in Significance for Religious Life by Historical Criticism?: Professor D. Freiherr Von Soden. 6d. net. The Significance of the Personality of Jesus for Belief: D. Wilhelm Bousset. 6d. net. Ecclesiastical Liberalism and the Free Religious Communities: Professor Dr. Caspar Schieler. 6d. net. The Theological and Practical Issues of Bible Criticism: B. W. Bacon, D.D., LL.D. 6d. net. Religious Education in Germany: Dr. Otto Baumgarten. 6d. net. ONE AND ALL GARDEN BOOKS:—Antirrhinums: Fred. W. Harvey. 1d.

FOR THE CHILDREN.

WALKING WITH GOD.

IT has rather an old-fashioned sound, hasn't it, this phrase "walking with God"? The old writers of the Bible used to say in their simple, direct way when they wanted to convey the idea that a man was good, that he walked with God. When we want to express the same idea, nowadays we say that a man is a religious man, or a saintly man, or a man of holy life. But the heroes and prophets of the Old Testament—such as Enoch, and Moses, and Elijah—who lived in the early days of the world's history, used to "walk with God." And what does it mean? Not, of course, that God actually came down from heaven and walked by their side, talking to them and taking hold of their hands, but that they were always conscious of the fact that God was all around them, that He knew all their doings and misdoings, and that they had a desire always to do what they thought God would wish them to do. There are many ways of doing the will of God, that is, of walking with God in our daily lives. The greatest example we have ever had of a holy man, who in all that he did walked with God, was Jesus of Nazareth, the prophet who went among men preaching about his Father's love, and doing good to His people in the cities and villages of Palestine. His was a holy life, or, to use a word that perhaps makes the meaning clearer, a *helpful* life. Whether we go to church to worship God, or sing His praise in hymns, or whether we paint a picture, or build a house, or make a frock—whatever we do, if we do it with a desire to be helpful, to serve, even in a very small way, our fellow-men, then we are to that extent leading a holy life. If we do things that hinder, if we are cross and selfish and lazy, and do our work badly, if we forget to walk with God and do His will, then our life is not helpful.

I expect you know the parable of the Good Samaritan—the noblest of all the parables spoken by Jesus to his followers. The lesson of that story has gone deep into the hearts of many men and women right down through the ages, and has inspired them to great deeds of mercy and self-sacrifice, to be Good Samaritans for the sake of their suffering fellow-men. Can you imagine what it must have meant for a young and healthy man to cut himself off from rela-

tives and friends, from all that is beautiful and attractive in our western life, and go far away to the Sandwich Islands in the Southern Seas to minister to the needs of poor men and women who suffered from a disease called leprosy—a disease so terrible that everybody shrank from those who had it, for one touch might give it to a wife or child or friend? That is what a young Belgian called Joseph Damien, a priest of the Roman Catholic Church, did about forty years ago. He was one of the men who walked with God, and did His will by giving up his own life that the lives of these poor lepers might be made a little brighter and happier. He was born in 1841 at Louvain, and attended the church there regularly with his mother, who, there is no doubt, taught him and his brother that it was better to serve God by helping others than to give themselves up to pleasure and money-making. The two brothers made up their minds to become priests, and went to college to prepare themselves for their work. The elder brother longed to go as a missionary to the Sandwich Isles, which were discovered by Captain Cook more than a hundred years ago. But he was stricken with fever, and forbidden by the doctor to think of carrying out his plan. His disappointment was great, but he had to give in, as only strong men could carry out such work. Then his young brother Joseph, who is now known all over the world as Father Damien, made up his mind to go instead of him, and offered himself to the bishop who was sending out the missionaries. For many years he worked among the savage islanders, giving help in every way that he could, and winning their confidence so that they began to look up to him and were ready to listen to his Christian teaching. It was in 1873 that he was told of the sad state of the lepers who lived apart on the island of Molokai, and he volunteered to go there and devote his life to caring for them. He knew that it meant death in a few years at the latest—but that did not matter. He was burning with zeal to do something for these poor outcasts, and longed to give himself up to them, and that very day he sailed for the island of the lepers. When he arrived he found a terrible state of things. The hospital was quite full, and there were wretched sheds where others had hidden themselves away. He set to work to get better houses built for them and to get a water supply by connecting pipes with a large lake of cold water that lay not far away. Presently sisters of mercy, and a doctor, and one or two other helpers came to cheer him and share his work. But after ten years poor Father Damien was himself stricken with the disease, and when he discovered it we are told that he went out and sat in a lonely place by the sea. And he thought it all over, and realised he would now be able to do his work better than ever, for he was no longer a man apart but a fellow-sufferer with the rest. And the people wondered at his bright cheerfulness. He had services in the churches which had been built, he had classes for the boys, and taught them the games that he used to play himself in his old home at Louvain. He encouraged them to love music and singing, and a barrel organ of forty tunes which a kind

lady had given to them used to be heard at all their entertainments.

For nearly six years he lived in this brave way, never losing heart, but full of faith and courage and trust in God. He could do no more than he had done—he had willingly given his life for the lepers. His love and devotion proved to the whole world that he was a true disciple of his Master, that he was one of the great heroes who walk with God.

A. E.

THE SOCIAL MOVEMENT.

THAT remarkable volume "The History of Trade Unionism," by Mr. and Mrs. S. Webb, has been reissued in a revised edition (Longmans, 7s. 6d. net), with a preface bringing the work up to date, and including a discussion of the Osborne judgment. The work in its original form was the product of seven years' unremitting labour, and was based on investigation of the records of practically every important trade society from one end of the kingdom to the other. The collection of documents amassed for the purposes of their investigation and numbering many thousands which it would now be impossible to obtain, were presented by the authors to the Library of the London School of Economics and Political Science, where it is kept up to date, and may be consulted by any serious student or inspected by anyone who is interested in seeing the stupendous labour which has to be put into scientific sociological investigation.

Another welcome re-issue is that of "A History of Factory Legislation," by Miss B. L. Hutchins and Miss A. Harrison (P. S. King & Son, 6s. net), revised with a new chapter including a survey of the most recent factory legislation, and a fresh preface by Mr. Sidney Webb, who notwithstanding his own multifarious labours finds time to read, and often to write prefaces for, the books of his friends. This history, the only work of its kind in English, traces in detail the "development of the present highly organised system of factory and workshop regulation in the United Kingdom," and has established its place as an authoritative work.

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FOREIGN LABOUR STATISTICS.

THE Board of Trade Labour Department has recently issued a Fourth Abstract of Foreign Labour Statistics, which gives information relating to the chief foreign countries on the following subjects: The numbers engaged in the principal trades in various countries, fluctuations in employment, wages and hours of labour, trade unions, trade disputes, conciliation and arbitration, co-operation, workmen's insurance, subsidised unemployment funds, labour registries and labour colonies. The statistical tables are preceded by introductory memoranda which compare the statistics for the different countries and add corresponding figures for the United Kingdom, where a legitimate base of comparison exists, but it cannot be too often or too emphatically stated that such

comparison is always subject to important qualifications, and that in many cases the statistics, not being compiled on the same basis, are too dissimilar to admit of comparison at all.

One of the most interesting memoranda is that dealing with the various forms of industrial insurance, against accident, sickness, old age or infirmity, or combined insurance. All these details are interesting and instructive in view of the fact that industrial insurance has been recommended by both sections of the Poor Law Commission and promised by the present Government, though, of course, it is only fair to state that the Opposition would also be in favour of the general principle of industrial insurance.

MEETINGS AND SOCIETIES

THE PRESERVATION OF THE FAMILY.

ADDRESSES BY MR. GRANVILLE BARKER AND MRS. SIDNEY WEBB.

MR. GRANVILLE BARKER, who took the chair at Caxton Hall on Monday night, when Mrs. Sidney Webb gave a lecture on "The Preservation of the Family and the Home as the Essential Condition of the Prevention of Destitution," said that it was the business of the artist to act as a bridge between the general public and the expert in social reform. The two things we most lacked—two things without which the reformer could do very little—were the power of observation and the power of imagination, and these must be supplied by men of his trade. He pointed out very forcibly that many people who talk about the home and the family seem to forget that the relations between the parent and child, and between the child and society, are not the same in a home which is kept up on £1 a week as in a family living at the rate of £3,000 a year. The lives of the children of the rich were conditioned by many things which were accepted as a matter of course—the care of the nurse, the governess, the doctor, and those family influences which came to their aid when they were growing up, and about to enter into the world. These factors were unknown among the poor, and, therefore, from different conditions you inevitably got different results.

Mrs. Sidney Webb, whose sympathetic and stirring address on the subject of destitution and the preservation of the family moved her audience deeply, showed conclusively that the 1834 policy of deterrence had hopelessly failed, and that the existing Poor Law, by penalising the needy, and granting them relief under degrading conditions when they are without means of subsistence, really tended to break up the home in a way that state intervention on preventive lines would not do. It also subsidised parental irresponsibility, for it opened the workhouse to all who chose to apply, and rendered it possible for a man to drag his family into it and out again time after time. While there, he was deprived of his vote, his liberty, his wife and his children, but at the same time

nothing was done to enable him either to procure work or the training necessary to make him a more intelligent and efficient member of the community. Because he was destitute, and not because he was undeserving, he was stripped of all that makes life worth living, and put to a kind of work which was always associated with criminality: in other words, he was punished for being poor and for not fulfilling his obligations to society in providing a home and proper nurture and care for his children when nothing had been done to prevent unemployment, secure better housing, or insure to him a sufficient income, if he was willing to earn it, to enable him to fulfil those obligations. In addition to this, the children (who, at all events, were not responsible for this state of things) were punished, and brought up in such a way that they would fail to maintain and nurture their families in their turn when they grow up.

The essential conditions for maintaining the proper relations between the family and society were, the lecturer said, decent occupation, the means of physical subsistence, and the proper provision for nurture and training. There were over two million people in this country who had not these elementary conditions, and it was just among this class that the population was increasing at the greatest rate. That thought, Mrs. Webb admitted, often kept her awake at night. She wondered whether we really did believe in the Christian principle of love, for our conduct to the poor was flagrantly un-Christian. The principles of the Poor Law were certainly not based on love, and the effect on our own characters of applying the policy of 1834 to the destitute was as bad as the effect on the characters of those whom we relieved. She herself was very much puzzled at one time to know how she could fulfil her Christian obligation to the needy without destroying their independence and demoralising them. Now, however, she saw her way clearly to doing this without any disastrous results, for it was possible to-day to link our sound social science to our religious principles in our treatment of the poor. It had been a tremendous help and comfort to her to discover that there was, in regard to this difficult question, a fruitful relationship between administrative science and love, and in looking towards the future she saw these twin forces working more and more effectively together, and so helping to bring about the Kingdom of God.

MANSFORD STREET CHURCH AND MISSION, BETHNAL GREEN.

ANNUAL MEETING.

The annual meeting of the subscribers to the Mansford-street Church and Mission, Bethnal Green, E., was held in the Rosslyn-hill Chapel Room, Hampstead, on Tuesday evening, March 7. The chair was taken by Mr. C. Fellowes Pearson, who moved the adoption of the reports in a genial speech of reminiscence of his long connection with domestic mission work in London.

The report of the Committee states that the work has again been carried on with vigour and success under the leadership of

the Rev. Gordon Cooper, though unfortunately there is still some deficiency of income. The continued success of the Men's Club has drawn attention to the desirability of enlarging its premises, and a scheme is under consideration for widening the club room, and the rooms of the Preston Club by an extension to the back of the church. Though this would not provide additional rooms, it is felt that the space so gained would be a decided advantage to the members of the clubs, and it is hoped that this alteration may be carried out during 1911.

The Minister's report contains a detailed account of the various activities of the Mission in which he says:—"I honestly believe that we have at Mansford-street some of the best mission workers who ever gladdened a missionary's heart, and I can but hope that they find the same joy in the work that I do myself." The work of the Provident Bank shows an improvement during the year. There are now 1,060 depositors, an increase of 210, and £723 6s. 11d. was deposited in the bank, £147 more than in the previous year. A new feature of the work has been the establishment of a Medical Mission, under the care of Dr. Oxford. The Mission is doing good work, and it has saved many patients a long and tedious wait at one of the hospitals. Students from Manchester College, Oxford, have continued their visits to the Mission for most of the week-ends in term time, in continuance of the previous arrangement sanctioned by the Principal. In closing his report, Mr. Cooper mentioned the fact that he will this year complete seven years of work and residence in Bethnal Green.

The Rev. Charles Hargrove, in seconding the adoption of the report, congratulated the meeting on the record of excellent work to which they had listened. Contrasting the past and the present he remarked that there was in the time of their grandparents as much evil of all kinds, but they were fairly contented under it. One of the most hopeful signs was the consciousness of the needs of our brethren which sprang from a knowledge that they were all one body. He wondered what people would have said to work of this kind if it had been started eighty or a hundred years ago. Perhaps they would have said that it was quite a mistake to call it religious at all, but that raised the question—what were their churches for? It would have been said a couple of generations ago that the object of the church was to preach the Word of God and to observe the practices of religion. There was no room for expansion; the business within their own borders was of absorbing and infinite importance. But a new sense had come over their religion. That idea of a church as a place in which a man might save his soul was fading away. They were called upon to realise that the true object of the church was to inspire them with the larger life of the community. The great aim should be the broadening of their minds and hearts. He urged them to recognise the new demand which was made upon the churches to-day to inspire men to do the work which is disagreeable, and which does not pay, in the service of humanity.

The Rev. F. K. Freeston moved the appointment of the officers and committee for the ensuing year, and in doing so con-

fessed himself a somewhat reluctant convert to the idea of the institutional church, which must, however, be grafted on to the older idea of the Church of the Spirit, in which many of them had been brought up. The resolution was seconded by Mr. R. M. Montgomery.

The Rev. H. Gow, in moving a vote of thanks to the Rev. Gordon Cooper, and all the workers at the Mission, said they valued this annual opportunity of expressing their gratitude. They were all struck by the qualities Mr. Cooper brought to bear upon his work. He was an influence of peaceful power among his people. The resolution was seconded by Miss Brooke Herford. Mr. Cooper, in reply, pleaded for more workers. The work was increasing, and further help was needed for its development. He expressed a cherished hope that there might one day be a Settlement at Mansford-street on the lines of Oxford House. After Mr. Punnett had given some details of the proposed extension of the premises, for which about £100 is still needed, the meeting concluded with a vote of thanks to the chair, moved by the Rev. R. P. Farley, and seconded by the Rev. J. Ballantyne.

THE FREE CHURCH LEAGUE FOR WOMAN SUFFRAGE.

The inaugural meeting of the above Society was held at the Memorial Hall, Farringdon-street, on Wednesday, March 1. The Rev. Ivory Cripps presided, and among the speakers were Mr. Walter Mac-laren, M.P., Mrs. F. T. Swanwick, Rev. Dr. Clifford, and Mr. G. Ward, of Guildford. Dr. Clifford said the Free Churches were Spiritual Republics. There was perfect equality between the women and the men on the floor of the Church Meeting. They held that the State was quite as sacred as the Church, and inasmuch as the State represented a far larger commonwealth than any one or all the Churches put together, therefore the voice of the State should be heard, and only dissented from when there was a just, conscientious reason. This movement was spoken of as one for the emancipation of women, but he regarded it chiefly as one of the efforts by which they were seeking to complete the emancipation of humanity from all misery and tyranny, oppression and wrong.

AN ECHO OF THE BERLIN CONGRESS.

RESOLUTION OF SYMPATHY WITH PASTOR JATHO.

A PLEASANT gathering was held at Essex Hall on Wednesday, March 8, of members of the English party who attended the Congress of Free Christianity and Religious Progress at Berlin last summer, and other friends. After an informal reception, the chair was taken by Dr. W. Blake Odgers, K.C., and the Rev. Charles Hargrove gave an address introductory to a beautiful series of slides illustrating the places in Germany visited by the party. At the close of Mr. Hargrove's address

the following resolution was moved from the chair, seconded by Dr. W. Tudor Jones, and carried with acclamation:—

"That this meeting of the British and Foreign Unitarian Association conveys to Pastor Carl Jatho and his congregation at Cologne its deep sympathy in the struggle they are now making on behalf of freedom of conscience, and its sincere appreciation of the distinguished services rendered by him to the cause of liberty and progress in religion during his ministry of twenty years."

Subsequently Dr. C. Herbert Smith gave an account, full of historical reminiscence and humorous asides, of the visit to Hungary in connection with the celebrations of the four hundredth anniversary of the birth of Francis David. This was followed by a number of slides of Hungarian scenes produced from photographs taken by members of the party.

LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting of the London Sunday School Society was held at Essex Hall on Saturday, March 4. the president, Mr. Ronald Bartram, in the chair. The accounts were presented by the treasurer, Mr. Ion Pritchard, and the committee's report by the hon. secretary, Mr. R. Asquith Wooding. The latter recorded the affiliation of two new schools, at Walthamstow and Kilburn respectively, with the Society, the number of the affiliated schools being thus brought up to 24. The total number of scholars on the books of the schools at the close of the year was 3,730, an average of 155 per school, and 330 more than a year ago. The number of elder scholars was also the highest on record. Both the Society's holiday movements had been largely made use of during the past summer. The Children's Country Holiday Fund has been instrumental in helping 382 scholars (including 110 members of the Boys' Own Brigade) to a fortnight's holiday. At the Southend Home 117 guests had been received during the year, a number slightly below that of the previous year. The report concluded by announcing Mr. Ion Pritchard's retirement from the post of treasurer, after 21 years of service.

After the adoption of the report the Rev. Addison A. Charlesworth, of Highgate, was elected as the president for the ensuing year; Miss Amy Withall, B.A., was elected as the new treasurer; and Mr. R. Asquith Wooding, LL.B., was re-elected as hon. secretary. After a short interval, Mr. Charlesworth, the new president, took the chair, and Mr. Bartram opened a conference on "The Church and School." He referred especially to the leakage of elder scholars. It was estimated that not more than 20 per cent. of them eventually joined the church as members, and he urged that this problem should be seriously studied. He suggested the formation at every centre of a young people's society, which all elder scholars over 16, teachers, and the younger members of the congregation should be asked to join. The purpose of the society would be, by means of social intercourse, to remove all barriers between the church and school members, so that they might work in harmony together. Mr. Stephen Wood, Mr. Woodall, Mr. Ion Pritchard, the Rev. John Toye, the Rev. F. Summers and others took part in the discussion which followed.

ANNOUNCEMENTS.

A JOINT meeting of the National Conference Social Service Union, and the British League of Unitarian and other Liberal Christian

Women, will be held at Essex Hall on Monday afternoon, March 13, at 3 o'clock, when Miss Margaret MacMillan will speak on "School Clinics."

THE annual meeting of the subscribers and friends of the Midland Christian Union will be held on Monday, March 13, at 11.30, at the Church of the Messiah, Broad-street, Birmingham. At 3.30 there will be a conference on "The Present-day Needs of Our Churches," when the Rev. Gertrude von Petzold, M.A., Rev. P. E. Richards, B.A., and others, will speak. A public service will be held in the evening at 7 o'clock, when the Rev. L. P. Jacks, M.A., will preach the sermon, and a collection will be made on behalf of the Union.

THE Seventh National Peace Congress will be held this year in Edinburgh, June 13 to 15, in the New College buildings. These congresses, which are held annually, have met in previous years at Manchester, Bristol, Birmingham, Scarborough, Cardiff and Leicester, so that this is the first of the series to be held in Scotland; not, however, the first peace congress, for one of the earliest international peace congresses was held in Edinburgh in 1853, and the Tenth Universal Peace Congress met in Glasgow in 1901. The National Congresses, although not so large and striking in character as the International, have proved of very considerable and growing interest, and have had for presidents men well known in public life. The first president, at the Manchester Congress, was Lord Courtney of Penwith and the second the Bishop of Hereford. At Leicester last year, Lord Weardale—better known as the Hon. Philip Stanhope—presided. The Congress meets on the common basis of opposition to war and the ruinous modern system of armed peace, with its ever-increasing armaments, and of desire for international concord and the substitution of law and arbitration for warfare. Full particulars as to the Congress may be obtained from the Secretary, 167, St. Stephen's House, Westminster.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberystwyth: New Street Meeting House.—At the annual meeting of the congregation, which was held after service on Sunday, March 5, Miss Joinson, who has acted as organist, but is now leaving the town with her brother, was presented with a small gift by a few friends in token of their appreciation of her faithful work for the congregation.

Ansdel.—At a meeting which was held on Monday, March 6, a presentation was made on behalf of the churches in the North Lancashire and Westmoreland Association to Mr. Heywood, who has been the secretary of the Association almost since its commencement, and is shortly going to Canada. Mrs. Heywood was also the recipient of a gift from the members of the congregation.

Belfast: Stanhope-street Mission.—Annual Meeting.—The annual services in connection with the Belfast Domestic Mission were held on Sunday, March 5, the Rev. Matthew R. Scott, of Leeds, preaching in the First Presbyterian Church in the morning, and All Souls Church in the evening. The annual business meeting was held in the Central Hall in the evening of the following day, Dr. John Campbell presiding over a large attendance of sub-

scribers and friends. The reports of the committee and of the missionary, Mr. F. Woolley, were a satisfactory record of the religious and social work which had been carried on during the year. The chairman proposed the adoption of the reports, and the Rev. Matthew Scott seconded. Mr. Scott gave a characteristic address. While admitting the gravity of the social problem and insisting that it could not be dismissed by any mere petulant shrug of the shoulders, he protested against the idea that "circumstances, environment, and conditions" were the only factors that mattered. The soul rising up to condemn circumstances was as real as the circumstances it condemned. Circumstances were our opportunities for good or evil. When speaking of "favourable conditions" we needed to ask—favourable to what? Genius had often developed under "unfavourable" conditions, inertia, selfishness, under "favourable" conditions. The influence of environment was relative to the condition of the soul. An exceptionally interesting and successful meeting was brought to a close by the usual votes of thanks. The Rev. H. J. Rissington proposed that the best thanks of the meeting be given to Mr. Woolley for his services, and extended the resolution to include Mr. Scott for his address and sermons on the previous day. While the statistics, he said, recorded in the reports were more than satisfactory the best evidence of the value of Mr. Woolley's work lay in the existing relationship between Mr. Woolley and the members of the Mission. Mr. C. J. McKisack seconded, and the resolution was heartily carried. The remaining votes of thanks were to the mission workers, proposed by the Rev. G. J. Slipper and seconded by Mr. McFadden; to the chairman, proposed by Mr. E. R. Jackson, and seconded by Mr. James McWilliams.

Blackpool: North Shore.—An interesting ceremony took place on Wednesday, March 1, in the Unitarian schoolroom, when an enlarged photograph of Mr. Henry Helm, a valued worker in connection with the North Shore Church for over forty years, was presented to the congregation. The Rev. J. Horace Short, the minister, presided over the meeting, and referred appreciatively to Mr. Helm's fine record for good works in the town. They specially owed him a great debt, for he was one of the first to come to Blackpool with a view to furthering their cause, and when the time arrived for purchasing land and erecting a church, Mr. Helm was the moving spirit behind the building scheme, and an untiring helper in everything that related to the work of the little band of worshippers who had gathered together. Mr. J. H. Wood, treasurer, also spoke, and gratefully acknowledged the photograph on behalf of the congregation. A vote of thanks was then proposed to Mr. Helm, who, in responding, recalled the early days of Unitarianism in Blackpool, at the same time disclaiming much of the credit for the result of activities in which he had been so well assisted by others.

Bolton: Unity Church.—At the annual meeting on Wednesday, March 1, an encouraging account of the activities of the church, of which the Rev. E. Morgan is minister, was read, and Mr. S. Fairbrother, who presided, commented in a happy speech on the success of the church during the past year.

Buxton.—At the annual meeting of the Hartington-road congregation on Wednesday, March 1, the Rev. G. Street, the minister, who presided, submitted a very satisfactory report of the year's work, and said that the past year had been the best they had ever experienced. It was also very gratifying to see the number of men attending the evening service. In addition to the services at Buxton, he personally conducted services at Litton, Flagg, Pomeroy, and Hindlow, the service at the latter place being held in the waiting-room

of the London and North-Western Railway, and at Pomeroy in a public-house. In accomplishing this work he had during the year travelled 650 miles, 118 of which had been done on foot, frequently during very stormy weather.

Manchester: Pendleton.—Resignation.—The Rev. R. Nicol Cross, M.A. has resigned his ministry of the Pendleton Unitarian Free Church, having accepted the invitation of the Southport Unitarian congregation to become their minister.

Mottram.—On Saturday and Sunday, February 25 and 26, united mission meetings and services arranged by the Missionary Conference were held. On Saturday afternoon the Rev. E. H. Pickering, B.A., of Gee Cross, preached on "The Religion of the Spirit," followed by an evening conference (Rev. C. Wesley Butler presiding), when addresses were given on "How we may increase our Congregations" and on "Doctrinal Instruction for Young People" by the Revs. J. Morley Mills and W. Short, B.A., respectively. On Sunday, besides the ordinary services, conducted by Rev. C. W. Butler, there was an afternoon service, when Rev. J. S. Burgess, Flowerly Field, preached.

NOTES AND JOTTINGS.

THE LONDON UNIVERSITY AND SIR FRANCIS GALTON.

The science of eugenics is now established on a firm basis, and the movement inaugurated by the late Sir Francis Galton will receive a fresh stimulus in the foundation of a eugenics department in London University. The whole of the £58,000 which comes to the University under his will is to be used for the purpose of endowing the professorship, and establishing a staff of medical and statistical experts, and it is probable that the new chair will be offered to Professor Karl Pearson.

WOMEN AS STATE OFFICIALS IN NORWAY.

The Government Bill which has been introduced in Norway, extending to women the right to be appointed to certain offices of state, will, it is thought, be passed by the Storting. The exceptions in the Bill are explained as follows:—(1) The provisions contained in Article 19 of the Constitution make it doubtful whether women may be admitted to the King's Council. (2) Clerical posts are excepted because on inquiry among the higher members of the clergy the opinion is stated that such reforms will not be popular. (3) The exception as to diplomatic and Consular offices is due to international considerations. (4) The exceptions as to military offices are due to the fact that men alone are liable to conscription.

"LYCIDAS" FOR THE NATION.

Mr. J. Havard Thomas's bronze statue, "Lycidas," over which there have been so many disputes, has now been given to the National Gallery by Mr. and Mrs. M. E. Sadler, who have already presented a model of the statue in wax to the Manchester Art Gallery.

THE ALPHABET IN INDIA.

The Rev. J. Knowles, lecturing before the East India Association last Monday

on "The Battle of the Characters, or an Imperial Script for India," stated that there are no less than 50 alphabets in use in India. There are some 200 vernaculars, and although these represent only about 63 sounds, 20,000 types of the most elaborate character would be required to represent them in print. This fact alone should help us to understand what a difficult task the Nationalists have in front of them if they are ever to realise their dream of a united India!

DR. AKED AND HIS AMERICAN MINISTRY.

Dr. Aked told his Fifth-avenue congregation very frankly last Sunday that their lack of enterprise had disappointed him, and that he considered his project in going to America had failed. He had wished to extend his ministry to all classes in New York, but he complained that his activities had been restricted, and that the work to which he could have given himself with "deathless passion" was not required of him in New York.

CO-PARTNERSHIP TENANTS.

Mr. Henry Vivian, who took the chair at the fifth annual meeting of Co-Partnership Tenants, Ltd., was quite justified in congratulating the shareholders on the satisfactory result of the year's work. Every department, he said, had exceeded their expectations. The Society's capital of different kinds had been increased during the year by over £60,000, and at the end of the period under review stood at £178,968. The profit balance on the year was £7,364, which, in addition to making it possible to pay a dividend at the rate of 5 per cent. per annum (the maximum allowed by the rules of the Society) would leave sufficient, after making grants for educational purposes, employees, and directors, to add £3,000 to the reserve fund, and allocate £1,949 as a dividend on the purchases of the societies in membership with them.

DISCOVERIES IN SAMARIA.

According to Professor D. G. Lyon, Professor of Oriental Languages at Harvard, the spade in Samaria has just brought to light "the earliest specimens of Hebrew writing which have ever been found, and in amount they exceed by far all known ancient Hebrew inscriptions." The workers have also found a Roman statue of heroic size (Augustus); a well-preserved Roman altar; an imposing stairway, 80ft. broad; a massive Hebrew structure, believed to be the palace of Omri and Ahab, which covered more than 1½ acres; a Herodian temple to Augustus; and a basilica adjoining the forum of the Herodian city.

A SHAKESPEARE YEAR.

Shakespeare is being honoured in the country of his birth quite as much this year as the greatest enthusiast could desire. In addition to the Festival which opens at Stratford-on-Avon on Easter Monday, there is to be a pageant followed by a ball at the Albert Hall two days before the Coronation, several Shakespearean plays are to be produced by Sir H. Beerbohm Tree in succession to "Henry VIII.," and revivals of "Henry V." and "The Merry

Wives of Windsor," are arranged for at other London Theatres.

THE FEEDING OF NURSES.

We have received the report of the recent Conference of Matrons on the Feeding of Nurses, to which Dr. Robert Hutchison, the author of the standard work on Dietetics, has contributed a preface. The appendices contain letters from Sir Lauder Brunton, Colonel Warburton, and Miss Gill of the Edinburgh Infirmary; a table of Food Values, an article on Hospital Kitchens, and numerous press comments. Copies may be obtained from the Secretary, National Food Reform Association, 178, St. Stephen's House, Westminster, price 7d. post free.

Liverpool District Missionary Association.

ANNUAL MEETING

ON
Saturday, March 18, 1911,
AT

Ullet Road Church Hall.

The Rev. J. COLLINS ODGERS, B.A.
(the President of the Association)

will take the Chair at 4 p.m.

Simultaneous Collections will be held at all Churches in the District on Sunday, March 19, on behalf of the Funds of this Association.

Tea at 3.30 p.m.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN & UNITARIAN CHURCHES.

THE ANNUAL MEETING

will be held on

Saturday, March 18, 1911.

Service in Cross Street Chapel at 3.30 p.m.

Preacher, Rev. CHARLES HARGROVE, M.A.

Tea at the Lower Mosley Street Schools, at 5 p.m.
Sixpence each.

Evening Meeting in the Memorial Hall at 6 p.m.
The President, Mr. J. WIGLEY, in the Chair.

Speakers: Revs. CHARLES HARGROVE, M.A., J. J. WRIGHT, W. WHITAKER, B.A., W. E. ATTACK, and Mr. F. J. SHIRLEY.

MANCHESTER DOMESTIC MISSION.

THE 77th ANNUAL MEETING will be held at the Renshaw-street Mission, Hulme, on Wednesday, March 15. Mr. GEORGE H. LEIGH will take the Chair at 6.30. Miss H. M. JOHNSON, Mr. Egbert Steinthal, and others will speak.

HEALTH CENTRES.

Under the joint auspices of the British League of Unitarian and other Liberal Christian Women, and the National Conference Union for Social Service, an Address will be delivered by Miss MARGARET MACMILLAN on "Health Centres, with Special Reference to the Deptford School Clinic," at Essex Hall, at 3 p.m., on Monday, March 13. Admission Free. Collection to defray expenses.

SUSTENTATION FUND

For the Augmentation of
Ministers' Stipends.

SECRETARIES OF CONGREGATION desiring Grants from this Fund may obtain the needful forms of application by writing, before March 31 next, to

FRANK PRESTON, Hon. Sec.

"Meadowcroft," North Finchley, London, N.

VALUABLE MAGAZINES.—Unbound numbers of Christian Reformer, Theological Review, Unitarian, Unitarian Review, New World, Christian Register, Inquirer, &c., sent to Libraries free, plus carriage and cost of advt.—Rev. A. WEBSTER, Cults, Aberdeen.

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15/6.—3-GUINEA SERVICE SHEP-
FIELD CUTLERY, patent secure through
tang ivory balanced handles, 12 table, 12 dessert knives,
pair massive carvers and steel. Guaranteed. 15s. 6d.
Approval before payment.

29/6.—SHEFFIELD CUTLERY,
guaranteed quality, double shear hand-
forged blades by King's cutler, patent secure through
tang ivory handles, 12 table, 12 dessert knives, meat
carvers, game carvers and steel. 29s. 6d. List price
£3 15s. Approval before payment.

35/-—SPOONS and FORKS, A1 quality,
silver-plated on nickel silver, stamped
maker's initials, Queen Anne pattern. 12 table, 12
dessert, 12 teaspoons, 12 table, 12 dessert forks, service
5 doz. 35s. List price £3 10s., half-set 18s. Approval
before payment.

45/-—SPOONS and FORKS.—Quaint Rat
Tail pattern, heavy A1 quality. Silver-plated
on nickel silver. 12 each table and dessert spoons and
forks, 12 teaspoons, also in Royal Beaded pattern, 45s.
per set, 5 doz., half-set, 22s. 6d. List price, £12 15s.
Approval before payment.

12/6.—4-GUINEA CASE FISH KNIVES
and FORKS. 6 pairs, silver hall-marked,
mounted, 12s. 6d.; ditto dessert, 12s. 6d.; fish carvers,
7s. 6d. Approval before payment.

37/6.—ENTREE or CORNER DISHES;
8-guinea pair, oval shape, beaded edge,
finest quality, silver-plated on nickel silver, shifting
handles to form 4 dishes; sacrifice, 37s. 6d. Approval.

29/6.—SET of Five PLATED DISH
COVERS; sizes 10 to 18 inches; superior
quality nickel silver plated detachable handles; 29s. 6d.;
list price, £10 14s. Approval before payment.

3/9.—SILVERED BACK HAIR
BRUSHES, large size, choice design, 3s. 9d.;
usual price 12s. 6d.; large round HAND MIRROR,
Bevelled plate glass, 6s. 9d., usual price 15s. 6d.; Combs
1s. 6d. Approval.

DOUBLE DAMASK TABLECLOTHS,
guaranteed Irish make, less than half maker's
cost; 2 tablecloths, 2½ yds. long, for 9s. 6d.; two ditto,
3 yds., for 10s. 6d.; 12 serviettes, 4s. 9d.; lot together,
24s.; half quantity, 12s. 6d. Approval.

9/6.—LADY'S 18 ct. Gold Government
hall-marked 5-stone HALF-HOOP Real
DIAMOND RING, perfectly matched stones; great
bargain at 9s. 6d. Approval.

15/6.—RACE, FIELD, MARINE
GLASSES, pair, by Lumière; powerful;
wide field, ship's name read 5 miles from shore;
brilliant definition, great penetration power; in leather
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